

Religious Intelligence

"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISSIONARY.

MISSIONS OF THE AMERICAN BOARD.

PROGRESS OF EDUCATION IN GREECE.

We subjoin from the *Miss. Herald* for the present month some interesting items respecting the success of American liberality, and education generally, in Greece. From an official report to the government of Greece, it appears that there were in the summer of 1829, 25 Lancasterian schools; and in March 1830, the number had increased to 62, containing 5,418 scholars. There were also 60 schools for teaching the ancient language of Greece, called Hellenic schools, containing 2,406 scholars.

The unsettled state of political affairs in Greece, united with the poverty which oppression, rapine and war has entailed upon her, renders necessarily the progress of education slow. But their ardent desire for improvement in this particular, with such aid as foreign philanthropists have sent them is making its progress sure.

American School at Syra.

Some measures in relation to public schools have been lately adopted, at the instigation doubtless of jealous members of the priesthood, not entirely consistent with religious freedom. They had caused the ardent and devoted Dr. Korck some embarrassment in his labors at Syra, and induced him temporarily to withdraw from the direction of the boy's Lancasterian school and enter a respectful protest against the interference. He however continues in charge of the other two.

This school, which our readers will remember, was established by the Rev. Mr. Brewer, and surrendered by him to the care of Dr. Korck, had in July 534 pupils. In the boys' Lancasterian school 275; in the boys' Scientific school 31; and in the girls' school 225. In a letter to Mr. Temple at Malta, Dr. K. says of the progress of this school—

It must be very satisfactory for you to know, that you may almost expect every one of these 534 children to know something or the whole of your spelling-book by heart. Even the beginners know and understand at least some of the pages. The larger scholars know also Mr. Wilson's "Whole Gospels;" nay, several may be found, who know the whole New-Testament and the whole Psalter by heart. In looking at the number of children, as well as at the knowledge they receive, you will see my dear sir, how much good is likely to be derived from the boun-

ty of the Board; and compared with the hope they allow you, the expenses will appear but a mere trifle. May the Lord bless all those who contribute a cent to this important work. Your heart would rejoice still more, and magnify Him who makes you the instrument of his grace, if you could be allowed to enjoy with me the effects the word of God produces on the children, and especially upon the girls. What a sweet recompense for all your troubles is it, to see them listening with the greatest interest, and knowledge entering their hearts, which is able to make man wise unto salvation, and which shews already its sanctifying effects on some.

Demand for school-books issued from the American press at Malta.

In a letter to Mr. Temple, dated in July last, Dr. Korck says: "You will bless the Almighty, with me, for having again allowed us to sell a considerable quantity of your publications. The most vendible book is your spelling-book, [the Alphabetarian.] I would encourage you to make at least an edition of 15,000 copies. You may be sure to dispose of them very quickly, for they have, through your Christian liberality, and my sending them in your name to more than forty schools, almost become the general spelling-book of Greece;—a result, which, I am sure, the new edition will entirely secure. Our sale of your publications, this current year, has been less than during the year previous, only because we had none of these spelling-books, and I therefore again pray you to send me a very large supply of them."

The Bible, a school-book in Greece.

Mr. King, in a letter dated Tenos, August 31st, 1830, says:

The printing of Niketoplos' Epitome of the gospels, etc. at the Malta press, has had a happy effect, and called forth a public expression (in the government newspaper) of gratitude towards the Americans, for having furnished the Greek people with books. The newspaper, in which this expression of gratitude was printed, you will observe, is under the direction of the President, and could not, I presume, have been inserted without his approbation.

According to the New Manual, lately issued by the government for the Lancasterian schools, every teacher, is to have in his school-library a copy of the *Old* and a copy of the *New-Testament*. *Scripture history* is to be taught, and the *Gospel*. In this I GREATLY REJOICE. If your labors, or mine, or those of the committee, or

all jointly, have had the least effect, with regard to the gospels being taught in the schools of this country, we have no reason to regret such labors; and I cannot but hope that this is the case.

SANDWICH ISLANDS.

EMBARKATION OF MISSIONARIES.

On the 28th December last, the third reinforcement of the mission at the Sandwich Islands, sailed from New-Bedford, in the ship *New England*, Capt. Parker, bound to the Pacific Ocean. The members of this reinforcement were, the Rev. Messrs. Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, and Mr. Andrew Johnstone, and their wives.

The three ordained missionaries had received their theological education at the seminary in Auburn; Mr. Baldwin being a graduate of Yale College, Mr. Tinker of Amherst, and Mr. Dibble of Hamilton. Mr. Johnstone is sent out to sustain a portion of the secular cares and labors, and perhaps to relieve Mr. Chamberlain of those labors entirely, for a season.

Should it be found practicable and expedient, a mission will be fitted out to the Marquesas Islands, from the Sandwich Islands, within a year from the arrival of the present reinforcement. General instructions have been given to this effect; but so much depends upon events beyond human control, or even human foresight, that no very definite plan can now be laid with reference to the subject.

The missionaries were received with great kindness and cordiality by friends of missions in New-Bedford and vicinity. There were numerous public exercises, having reference to the sailing of the Missionaries. On most of the occasions, the subjects of discourse had reference to the duty of sending the gospel to the heathen. Beside the public meetings, various more private meetings were held for conference and prayer.

The instructions of the Prudential Committee were delivered to the missionaries, by the Corresponding Secretary of the Board, in Mr. Holmes' church, on Wednesday evening, Dec. 22d. The Rev. Samuel Nott, of Wareham, one of the first missionaries to Bombay, delivered an address to the assembly. A collection of \$98 94 was taken. At the close of the exercises, the sacrament of the Lord's Supper was administered by the Rev. Messrs. King, of Tiverton, Gould of Fairhaven, and Bigelow, of Rochester. The assembly was numerous and respectable, clergymen and private members of churches being present from several neighboring towns.

On Sabbath, Dec. 19th, the Corresponding Secretary delivered a discourse on Missions, in the Rev. Mr. Gould's church, Fairhaven; and, in the evening of that day, a history of the mission at the Sandwich Islands, in Mr. Holmes' church, New-Bedford. On the latter occasion, an address was delivered by the Hon. Mr. Reed, a member of the Prudential Committee, on the Bible, as the only proper foundation of missionary effort.

On Tuesday morning, the 28th, the weather, which had long been rainy and otherwise unfav-

orable, suddenly became fair and inviting. The missionaries assembled on the wharf for embarkation at sunrise. A prayer was made by the Rev. Dr. Wisner, a member of the Prudential Committee, and a parting hymn was sung; after which hasty and affectionate farewells were taken. The ship was followed by many an eager eye, as she sailed beautifully out to sea; and numerous Christian friends were gratified, that the weather, for several successive days, was pleasant and favorable to the ship's making a good commencement of her voyage.

Miss Herald.

MISCELLANEOUS.

APPEAL TO THE FRIENDS OF THE SABBATH.

This appeal to the friends of God's holy day of rest, is from the pen of Mr. Kingsbury, the agent of the Sabbath Union. He has sketched in it a summary of the extent of Sabbath breaking in our country, in its multiplied forms, sufficient, if judgment were laid to the line, and righteousness to the plummet, to sink the nation.—Every christian who is sincere in his love for his Redeemer, and every patriot who loves his country in earnest, ought to be aroused by this appalling view of this evil. Those who resist the efforts in motion to check the evil, and save this holy institution from disregard and final contempt, must certainly "know not what they do"—or else must take their places among that base and worthless troop who care not. Great and persevering efforts are necessary to defend it from the constant and insidious encroachment of neglect and vice. It is the sheet-anchor by which religion is to maintain her hold on the hearts and lives of the people. Almost the only access she has of getting at the busy, thoughtless, but accountable mass, with her pure, peaceful and saving monitions. It needs not a little thought, and not a little acquaintance with the history of human depravity, to comprehend fully the varied influence of the Christian Sabbath on the individual and social, temporal and eternal happiness of a people. Our efforts to check its desecration and secure to ourselves this controlling and peaceful influence, must be constant and united. They must have the advantages of modern system to make them efficient. We must preserve for them that unity of concert which gives strength, and that ramification of effort into auxiliaries which can alone make the remedy as wide and pervading as the evil.

The "General Union for promoting the observance of the Christian Sabbath" was formed in May, 1828. It is entirely destitute of funds and has but one agent, who makes no charge for the time he spends in promoting the cause of the Union.

It is hoped some plan may be devised, by which funds can be raised and the labors of one or more distinguished clergymen obtained. I believe it is an admitted fact, that Sabbath breaking has become an alarming evil in our land, and threatens the annihilation of all that is dear to the Christian, the philanthropist, and the patriot.

We would therefore make our appeal to the friends of the Sabbath, of every name and denomination, calling upon them to renew their covenant obligations to keep the 4th Commandment in all its length and breadth. They will

then not only keep the Sabbath holy themselves, but see to it that their son and their daughter, their man-servant and their maid-servant, the stranger, and all within their gates, religiously observe that day.

There is nothing sectarian in this Union, and now nothing secular; and all denominations of Christians need this day of sacred rest, for no one of them can survive the abolition of the Sabbath. Is it not, then, necessary that every minister, and every private Christian, should consider himself under obligation to aid this good cause; by persuading all men over whom he may have any influence, to be more strict in this duty, and by forming auxiliary societies?

Something ought to be done and done speedily, to prevent the continuance of this prevailing national sin, and the only means to be used are moral suasion.

This evil has the sanction of our rulers, by their example, as well as the laws, which oblige a certain class of our citizens to violate the sacred hours of every Sabbath, and this has given great strength to those who habitually trample on its authority.

Judges of courts, and lawyers, in some parts of our land, travel on the Sabbath while passing from one circuit to another, as they do on other days. Some members of our State and National Legislatures set the same pernicious example. This is wickedness in high places, and such as would once have filled the friends of liberty and religion with disgust and alarm.—Many merchants and agents of manufacturing establishments, cattle and horse drovers, pursue their business and their journeys on that day.* Stages pass through our streets to the great annoyance of the sober and moral, and to worshipping assemblies; while the profane and thoughtless collect by thousands to see and be seen.

The tens of thousands who manage our canals and steamboats, the bustle of the Inn, the complainings of the cook, the porter and the steward; multitudes who are constantly travelling on business and for pleasure on the Lord's day, proclaim, that we are a nation of Sabbath breakers.

In London there are from 20 to 30 trades, at which men work and enjoy no Sabbath; and there are many in our own land of which the same may be said.

There are not less than 50,000 persons employed on and about our canals; and besides these, are the countless idle multitudes which crowd the banks, bridges and locks, and the travelling passengers, and the most of these have no Sabbath.

I will say nothing of the rail roads in this country, but when we look to the single rail road from Liverpool to Manchester, only 36 miles in length, where they take on the Sabbath £500 for toll, (and it is said on an afternoon at Liverpool, 10,000 persons will collect on that day, to witness the arrival of the cars,) we can form some idea how it will be with ours.

There are many steamboats in this Union;

* In one year nearly 500,000 persons passed thro' Albany in public conveyances. I believe in 1828 or 9.

their passengers are numberless, and most of them keep no Sabbaths while passing from one part of the country to another. On the single river, Mississippi, there are about 300 steamboats, on board of some of which may frequently be seen, at a time, 300 or 400 passengers.

These boats employ 7 or 8,000 men, and all this mighty throng enjoy no day of rest, no day to think of another world.

We have more than 8,400 Post Offices, and about 26,000 engaged in that department and in transporting the mail, which is carried annually, in steamboats, stages, sulkies, and on horseback, 14,500,000 miles. Much of this business is done on the Sabbath.

Persons employed in stages and steamboats, those who live in large public houses, are acquiring irreligious habits; for few of them keep the Sabbath. Soon their places will be left vacant, for they do not usually last more than 8 or 10 years; and sons, religiously and morally educated, often do and will go to the same employment, and share the same unhappy fate.

I have heard many of these injured and oppressed men exclaim with tears in their eyes, "We scarcely know when the Sabbath returns." Though at first they remonstrated against working on that day, their consciences were quieted, by being told by their employers, that the works they do are "works of necessity and mercy." Long established custom and our laws now compel a part of this class of people, habitually to profane the Sabbath, or they are immediately thrown out of employ. And will it be innocent for Christians and philanthropists to sit still and see the thousands and hundreds of thousands of our laboring poor, go from this Gospel land to perdition, without putting forth a single effort to redeem them?*

For the sake of a sumptuous dinner many will keep their domestics from hearing the preaching of the Gospel, and even from reading it; and the cry of all these different classes of people, whom we compel to toil 7 days in a week and pay them for but 6, and the groans and pains of the weary animal, chained daily, and weekly, and yearly to his task, if he chance to live so long, toiling for our pleasure or benefit, have already gone up to heaven. They have been heard and are all registered in the black catalogue of our crimes; and what can compensate for the loss of these souls? Who will answer for this accumulating guilt?

It is high time we were awake to this subject. Those opposed to a reform are, at least virtually, opposed to the Bible, the Christian and the Christian's God. They are undermining the pillars of our independence, sowing the seeds of dissipation, crime and death. They know not what they do—leave them to their own way, and the horrid scene of slaughter witnessed in the revolution of France, when they burned their

* No doubt there are 4 or 500,000 of poor people in these United States, who are not allowed to keep a Sabbath. In this way we are preparing the whole of that class of citizens, for the chains of despotism, ignorance, and moral death. And by these means, the Sabbath breaker, the Infidel, and the Atheist, would rob our independence of its only foundation; our nation of its sheet anchor.

Bibles and blotted out the weekly Sabbath, will soon be acted over in this country.

In the highly favored land of New England little, comparatively, is seen of the profanation of that day; but could you travel through the great valley of the Mississippi, extending from the Alleghany to the Rocky Mountains, and from the Gulf of Mexico to the Lakes, you would see among the almost 5,000,000 of inhabitants, enough to cause you to exclaim, *without a speedy change our country is ruined.*

Many of the inhabitants of this great valley are learning to profane that day of rest, and treat with contempt all that is sacred. In a few years that people will wield the destinies of this nation; for their increase is without a parallel. During two months last summer, 700 teams going west with families, crossed at one ferry on the Mississippi. And it is supposed that 8 or 10,000 foreign emigrants passed last season through the village of Cleveland, where I reside.

If the United States in 50 years from this time are to have 50,000,000 of inhabitants, and in 100 years 200,000,000, (which they will have if they increase in the same ratio as they have for the last 50 years,) it is evident that the voice of the west will be heard and their strength felt on every legislative question which will come before this great people. And suffer them, while they are forming their character, to throw off all reverence for the Sabbath, and they may soon vote away, not only our Sabbaths, but our Bibles and our consciences.

When we look at the rapid march of improvement, the increase of our population, and the consequent additional temptations and facilities to profane the Sabbath, I think we have great cause of alarm. We can well remember when, in this nation, the first steamboat was building, the first grant obtained for a canal—when there were but few coaches to aid the traveller in his journey, and when we had no Sabbath mails; but now we can scarcely travel where the sound of the bugle and the stage horn are not heard on the Sabbath. Our rivers, lakes and canals swarm with Sabbath breaking boats, and our public roads with Sabbath stages.

Going on at this rate 100 years, when we may have in the United States 200,000,000 of inhabitants, who can calculate the amazing balance in public sentiment against the Sabbath? This is no fiction, but matter of sober calculation; something tangible, the truth of which every man may have the means of knowing.

But there is yet, here and there a bright spot. Happily for poor laboring men and women, who are held as slaves on the Sabbath, by selfish and sordid men, there are those who feel for their welfare, and will labor to promote it.

A "Sabbath Protection Society" has been formed in London, designed principally for the benefit of this abused class of people; and petitions have probably gone to parliament before this time, to prohibit the transaction of any commercial business on the Sabbath.

Some of the journeymen printers in the offices of daily publications, in our country, have requested their employers to make arrangements that they may not be obliged to labor on that day.

In Liverpool and Calcutta there have been societies formed for promoting the sanctity of the Sabbath—and Christians in every land are beginning to know, that few keep that day as it should be kept, and many do not honor it at all.

25 gentlemen out of 30, who own coaches in and about London and run them on the Sabbath, have entered into engagements to stop their teams on that day, on the condition that the other 5 will follow their example. Thus we see, that not only in this, but in other Christian nations, there is an increasing interest on this subject, which ought to stimulate us to greater exertions.

If any doubt the necessity of a Sabbath, in order to the maintenance of our civil and religious institutions, let them look to those nations which have made the experiment of living without one. What was ancient Rome, with her 6 or 7,000,000, when she had no Sabbaths, but the grand theatre of inhumanity and crime, whose deleterious influence has, ever since, been felt all over the world? What was France when she introduced her decades and blotted out the weekly Sabbath? What have been Mexico and South America? And it may be asked, what are they now? And what has been every Christian nation containing that heavenly institution? * * * * *

[Bos. Rec.]

From the Boston Recorder.

DR. BEECHER'S LECTURES

REPUBLICAN TENDENCIES OF THE BIBLE.

The Reformation—Calvinism.

Dr. Beecher's eleventh lecture commenced with an interpretation of Nebuchadnezzar's dream and an application of its interpretation to historical facts. He then stated that the object of the lecture was to trace the past effects of the Reformation and, by analogy and the spirit of prophecy, the effects yet to be realised. The sketch is not the history of revolutions, but of the course of revolutions.

He then alluded to the condition of the nations of Europe in the beginning, when they were first excited by the incursions of the people of the north; at this time the right of kings was admitted and claimed to be of divine origin, and the authority of the church to be supreme, divine and infallible, although there was in Europe a great deal of simple liberty—the liberty of unsubdued nature. The clergy, by the force of superstition, wielded over men a power which raised the priests above law and above thrones. The fasts and festivals of the church were an excuse for levying an enormous tax and for taking from the people a great part of their time and income. The state of morals was such as might be expected from the state of society; with a large body of priests and nuns on the one hand, excluded by their professions from all the enjoyments of domestic life, and an ignorant people, given to auricular confession and placing every reliance on the clergy, on the other; the power of the one party was immense on account of its great wealth, and the reliance of the other was equally great in consequence of the terror with which the church was viewed, and the mercy

of saints and the merits of Christ, which could be bought as indulgencies for sins committed and to be committed. Occasionally, in these times, an individual would remonstrate, or a prince rebel, but the power of the church was so terrific and arbitrary that such instances were rare and soon put down.

While Europe was in this state of bondage, with people ignorant and oppressed, the light of emancipation came in a moment. This glorious emancipation was accomplished, as we are told, by "a drunken friar," and the preacher thought it was a wondrous achievement for a drunkard; drunkenness must have changed its nature since that time, for then it resisted pollution and electrified half of Europe with its science. The preacher denied, however, that this was accomplished by "a drunken friar;" he said that Martin Luther was one whose mind and energy, and one whose heart in moral courage and discretion and decision was never surpassed, whose morals were never questioned during his life time, and whose character was never stained, but by the breath of calumny.

The Reformation as a moral cause was next in importance to the advent and death of Christ, and more and greater results hang upon it than upon any other era. It was the beginning of that conflict of mind and principle with brute force which will not cease till force is vanquished, and mind and principle are extended over the whole world. Among the effects of the Reformation was an increase of knowledge—people began to write, the press to pour forth information, those who could not read learned to read, and the Bible was substituted for auricular confession. This invigoration of the intellect was attended by a corresponding increase of moral courage, and an increase of moral principle. Instead of going to the priest with an abject spirit, to be told what and how much to believe, men went to the Bible and received their faith and practice fresh from the Almighty. The Bible, instead of the bulls of his Holiness, became the Statute book of nations and its doctrines became the subject of exposition and controversy. Another and greater effect of the Reformation was an improvement in the morals of the people; the morals of Protestant nations became purified and exerted an influence all over the world, even in Papal countries. In close alliance with all these effects was the development of great decision of character, energy of action, unyielding endurance, and untiring perseverance. Another effect was the rapid and extensive increase of vital piety, and the extension of the principles of liberty, more or less, in all Protestant countries. Here the preacher stopped to note the wisdom and goodness of God in causing the controversy for religious liberty to begin first; if the conflict for civil liberty had first begun, the consequences would have been that the potentates and princes of the earth would have made an alliance with Papal power; but so great was the despotism of the church that a contrary effect was produced and the princes were brought into alliance with the people, giving to each a sort of confidence and thus paving the way for a future dependence of the

sovereigns upon the people for a revenue. The struggle induced princes to ask and subjects to bestow the requisite funds, and thus was established that system which is a great requisite in all civil liberty, the right of the people to tax themselves and the necessity of that right being vested solely in the people. The Reformation restored a vast amount of the secular property of the church, which was subsequently appropriated to the founding of institutions for the advancement of learning and science. The consolidation of nations, the balance of power, the abolition of Ecclesiastical intrigue, and the introduction of diplomacy into the Cabinets of Europe, were also effected. The treaty of Westphalia after a war of thirty years, consummated this new order of things, and gradually relieved Europe from the agitations and the intrigues of the Pope. From the Reformation emanated the science of Biblical expositon, that is, the exposition of the Bible by the power of language, of usage, of right and of custom; from the beginning of time until now the Bible has never been grammatically, philosophically and geographically expounded throughout, but enough has been done to achieve the liberty and to set the example of doing it and to make such exposition a science. Other effects were the introduction of intellectual philosophy and the commencement of the struggle for civil liberty.

After recapitulating these beneficial results of the Reformation, which we have been particular in reporting, the preacher mentioned what he considered the inauspicious effects, which were an increase of papal despotism, the organization of the Jesuits, the censorship of the press, and the establishment of the inquisition. But these, though they delayed the march of liberty, have only made the revolutionary energies the more terrible and providential.

It must never be forgotten that the Reformation was undertaken solely for the achievement of religious liberty. The cause of its breaking out was local and accidental, but provoked by causes which had been collecting for ages.—Civil liberty followed as a consequence of the struggle for religious liberty; from that moment the principles of the Reformation have been developing their power and gradually undermining the foundation of thrones in Europe and infusing into the people a love of power and a spirit of free inquiry. Christianity did more without shield and spear in three hundred years after its coming, to enlighten and emancipate mankind, than had been accomplished in all preceding time.

It results from the preceding analysis of the effects of the Reformation and the inferences drawn by the preacher, that the Calvinistic doctrines are not in their tendency opposed to civil liberty; the doctrines of John Calvin were the doctrines of the reformation; Luther was a Calvinist so far as accordance with Calvin's principles could make him so, as will be seen on reference to the writings of Luther and the tenets of the Lutheran Church. It has been said that Calvinism is opposed, in its tendency, to civil and religious liberty, but this is denied, and the preacher referred to past events to prove that this tendency has always been to

make people more free and enlightened. He said that the Calvinists were actors and the agents in the struggle in this country, for freedom, and that the puritans were Calvinists.—The preacher went back and recapitulated the deeds done and the effects produced by the Calvinists, in Holland and England, &c. all of which were beneficial and in favor of freedom. This elucidation of the effects of the reformation admonishes us of the importance of maintaining clear and unperturbed views of the nature of religious liberty. The preacher here alluded to the charges which have been brought against the Calvinists, and commented upon them more at length than we have room to report. He contended that it would be impossible to have the same confidence and respect in one of a different belief and entertaining different views on almost every subject, from ourselves; but he remarked that he feared that all parties are guilty of a great sin in not loving each other as they ought.

LETTERS ON POPERY.—NO. V.

The last preceding letters of Mr. Temple was published in our paper of January 16th, page 516. It was devoted to an exposure of the Catholic practice of *Auricular Confession* to the priest, and absolution of sins by him for money—that most presumptuous and monstrous, as well as most profitable scheme of the “Man of Sin.” He resumes it in the following letter. Mr. Temple is endeavoring in these letters from Malta, to meet the efforts of the Pope’s subsidiaries in this country—or enabling his countrymen to meet them, rather, with *facts*, exhibiting the principles and practice of the papal doctrines as disclosed at home, where they are acted out naturally and in their matured strength. If His Holiness succeeds, after all, in putting very many of the many sinners in this country under tribute to his treasury, we have misrated their republican tenacity and common sense. There is a rich harvest for him, alas! if he is successful in getting his price on them. But they know, as well as he, where confession of their sins is due. Would that they were as good Christians as his tributaries are good Catholics in buying forgiveness where it can be got “without money and without price.”

From the followers of the Church of Rome, who come out here with the fetters of her policy, craftily and strongly welded on them, she will continue to exact her levies—unless it be a few who imbibe intelligence and freedom too fast for her impositions. But with the blessing of a God, jealous of having other images or other mediators set up between Himself and his subjects, the present efforts of patriotic Christians, followed up and persevered in, will make our beloved country, we trust, a poor tributary of the Church of Rome.

Malta, Aug. 4, 1830.

To the Editors of the New-York Observer.

GENTLEMEN,—I cannot persuade myself, to dismiss the subject of auricular confession without adding a brief history of its origin. I surely need not inform you that no trace of any such thing can be discovered in any part of the

New Testament. We do indeed meet an exhortation from an Apostle to *confess our faults one to another*: but this language obviously implies only mutual confession, and not that which is private in the ear of a priest.

The origin of auricular confession as traced by Mr. Temple, is briefly thus. About 200 years after the Christian era, as multitudes were induced to confess their sins publicly in the churches, previously to being admitted to Christian ordinances, it frequently happened, that sins were confessed by penitent pagans, the bare mention of which was sufficient to pollute the minds of a listening auditory.

To apply a remedy to such evils, and cut off all cause of scandal, the church of those times deemed it prudent to appoint one of her elders, whose grave and pious deportment was most exemplary, to hear, in private, such confessions and then to give such counsels as circumstances should seem to require.

Some time after this, while Nectarius, the immediate predecessor of Crystostom, was bishop of Constantinople, there came a case to the ear of the confessor by means of this custom that threw great scandal upon the church, and caused a commotion among the people. Nectarius much embarrassed to know what measures to adopt, was at last advised, by one of the presbyters to abolish the office of private confession. This was accordingly done in the church at Constantinople, and the example was followed by most of the other churches throughout the world, though it does not appear that it was ever followed by the church of Rome.

The writers of this account do not intimate that this office had been sanctioned either by the example or authority of the Apostles: on the contrary, they inform us that it was vigorously opposed by the Novatians, at its introduction, as a *novelty in the church*.

Though it was abolished, as we have seen, in most of the churches, still the Roman Pontiffs found that something of this nature was necessary to increase and preserve their authority, by putting the necks of the people more perfectly under the feet of the priests.

Thus we have traced the pedigree of auricular confession, a doctrine which has thrown the whole Roman Catholic world on its knees before the priesthood, like a caravan of camels kneeling before their masters and drivers to receive the burdens which are to be laid upon their backs. Aided by these confessions they have needed no lessons to teach them how to advance their own private interests. Like the ancient profligate priests, under the Mosaic dispensation, of whom the Lord complained, “They eat up the sin of my people and they set their heart on their iniquity,” the Romish

priesthood have found their own wealth in the wickedness of the people. As under that dispensation the sinner presented his sin-offerings, of which the priest had his portion, so now the priesthood in the church of Rome receive their portion of the sin-offerings, enjoying at the same time this signal advantage over the Jewish priests, viz. the power of compelling the people, once a year, to declare to them their sins and bring the prescribed sin-offerings. Thus her myriads of priests are saved from starvation. Take from them the prerogative of confessing the people and of prescribing the sin-offerings, which they must bring, or, in other words, of imposing penances, and you would soon see their ranks reduced to the number of Gideon's little army. This prerogative will no doubt be soon taken from them. The word of God must and will have free course among the people, and as soon as this shall be the case, the dogma of auricular confession, with a hundred more equally absurd, will fly away as a dream when one awaketh. This the whole priesthood foresee, and hence their opposition to the Bible cause in all countries where their influence is felt.

To one who has long been a witness of the degraded condition of the common people and the base and cruel impositions of the priests of the Papal communion, it must be peculiarly consoling to indulge the anticipations which the Scriptures encourage, that a day is at hand, when the truth as it is in Jesus will so mightily prevail as to sweep away those refuges of lies, which fill all the countries where the Bible is now proscribed. The whole Romish priesthood in general look upon the Bible, in the vulgar tongue, as that overflowing scourge, which when it shall pass through these lands, will proclaim to the world, that they have made lies their refuge and under falsehoods have hid themselves.

By means of auricular confessions they have contrived to exercise a tyranny over the souls of the people, which can find no parallel in the annals of pagan despotism. When the penitent kneels before his confessor, he does not feel that he is in the presence of one who can simply kill the body and after that has nothing more that he can do; but he acknowledges, and feels too, if he is a good Roman Catholic, that he is at the feet of one who has the power to cast both soul and body into hell, and how can he fail to fear him! He is taught to regard him, in his sacerdotal office, as equal to Christ, and as filling the place of Christ, holding his eternal destinies in his hand.

Let us rejoice that the time is coming, when the Lord will say to them, *I will deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the bands of the wicked that he should not return from his wicked way by promising him life: therefore ye shall see no more vanity nor divine divinations, for I will deliver my people out of your hands, and ye shall know that I am the Lord!* To this every devout Christian will add his hearty amen, and say,

even so, come Lord Jesus, come quickly, and restore liberty to the captives. Yours, &c.

DANIEL TEMPLE.

REVIEW OF STUART'S PRIZE ESSAY.

[Concluded from p. 599.]

Speaking of strong drink, page 17 of the essay, he says, "Once only in a year, is the use of it allowed," and yet soon after he adds, page 18, "that the prohibition to drink these, (viz. wine and strong drink,) was either partial, i. e. extending to certain times and places; or it was total: extending to all times and places." Does not the partial prohibition show, that at other times and in other places, it was lawful to use them. Does not the command given to Aaron, on the subject of wine and strong drink indicate, that he and his sons were at liberty to drink them, except on the occasions specified. "And the Lord spake unto Aaron, saying, Do not drink wine, nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Lev. x. 8, 9. Why the limitation, if it were unlawful for them to use strong drink at all times! Again, if the use of strong drink were allowed but once in a year, why do we not find, in the whole Scriptures, some precept prohibiting the use of it, or at least why do we not find, in the passage allowing its use once in a year, some limiting clause, confining the use of it to that particular occasion. But we can find neither such limitation nor prohibition. All the passages which Professor S. adduces to show, that "strong drink," is uniformly spoken of with disapprobation, are of precisely equal force against the use of wine; as any one can satisfy himself by examining the places referred to on page 15 of the essay. Excepting in particular cases, there was no other limitation or prohibition, than that it should never be used to excess.

The idea of Professor Stuart, that the use of strong drink was allowed but once a year, is evidently founded upon a misapprehension of the meaning of the passage, in which the lawfulness of using strong drink is clearly recognized. The passage is in Deut. xiv.: 22-26. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year, and thou shalt eat before the Lord thy God, in the place, which he shall choose to place his name there. ****And if the way be too long for thee, so that thou art not able to carry it: or if the place be too far from thee—Then shalt thou turn it into money, ***and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there, before the Lord thy God, and thou shalt rejoice, thou, and thine household."

The dispensation here granted, to those who resided a great distance from the Tabernacle of the Congregation, did not consist, in allowing them to use for that one occasion, the things mentioned in the 26th verse, but in permitting them to sell the tithes of their seed, &c. and to purchase in lieu of them, whatever things their soul desired, be they oxen, sheep, wine, strong

drink, or any other thing not prohibited as unlawful, by the law; in order, that they might observe the annual feast of thanksgiving, and rejoice before the Lord their God. And here let me ask, would God allow, even for once in a year, and that too on one of his solemn festivals, a thing unlawful in itself? If not, can the use of "strong drink" be wrong in itself? Surely not. That at the present time, and under existing circumstances, it is altogether inexpedient, I readily grant. That it is not forbidden in Scripture to use wine, pure or mixed, or any other species of liquor, as an ordinary drink, is, I think, made apparent from the above remarks.

Professor S. seems to have fallen into his mistake about *mixed wines*, partly from observing that they are occasionally used, by the sacred writers, as a symbol of the divine judgments; e. g. in Ps. lxxv: 8. "For in the hand of the Lord, there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." In this way, he might with equal propriety argue against the use of *wine presses*, because they are sometimes spoken of in the same symbolical manner: Rev. xix: 15. "And he treadeth the wine press of the fierceness and, (literally,) of the wrath of Almighty God." And what perhaps is still more in point, even against the use of wine itself, in Rev. xvi: 19, it is said of Babylon, that she is doomed to drink the cup of the wine of the fierceness of his (God's) wrath." From a comparison of the two passages, it is evident, that the latter one has not, as Professor S. supposes, an allusion to mixed wines, see page 14 of the essay—for the wine of the fierceness of God's wrath must be the natural product of the wine press of the fierceness of his wrath, and not a mixture. Consequently no argument can be brought against the use of mixed wines, from the fact, that they are mentioned in Scripture, as symbols of the divine judgments, which does not militate with equal force against the use of pure wine. Or in other words, the argument is of no force. Another instance of the use of pure wine, as a symbol of the divine wrath occurs in Rev. xiv: 10. "The same (i. e. the worshipper of the beast,) shall drink of the wine of the wrath of God, which is poured out without mixture," &c.

Here I may observe, that if the above strictures are correct, it follows, that the *habitual use of wine and strong drink*, is not unlawful, nor forbidden by the word of God. Far be it from me, however, to advocate the expediency of using intoxicating liquors, although I feel bound to defend the lawfulness of such use, provided it be attended with no excess. Let no one venture to pronounce that unlawful, which God has not pronounced unlawful.

The case of distilled liquor requires a few words, in addition to what has been said relative to strong drinks. It is not known that the ancient Hebrews were acquainted with the mode of distilling ardent spirits, and of course, these liquors are not mentioned in the sacred writings. The arguments against their use, which is attempted to be deduced from Scripture, is grounded on the supposed fact, that intoxicating liquors of a less degree of strength

are forbidden, and of course stronger ones must be. If the fact were as supposed, we should admit the correctness of the inference, but as we have shown the fact to be different from the supposition, the conclusion at which Professor S. arrives, cannot be admitted. There is no Scriptural authority, express or implied, for prohibiting the use of ardent spirits.****

The moderate use of wine and strong drink, as an ordinary means of refreshment, is not forbidden; the excessive use of them for this purpose is strictly forbidden, and threatened with the severest judgments. And this view of God's aversion to intemperance cannot be presented in too strong a light, nor the horrid evils of intemperance be portrayed in too lively colors. I heartily approve of the manner, in which Professor S. has spoken on this subject. His remarks are pertinent and powerful, indicative of the best feelings and of a most commendable zeal. I agree with him in considering the question of entire abstinence, as one of time and place; see page 62;—a very different view of the subject from that given in the beginning of the essay. I also agree with him in believing, that at the present time, it is the duty of every Christian to abstain from the habitual use of intoxicating liquors—but I further believe, that it is a duty, for the performance of which he is responsible to the Head of the Church, and not to his brethren. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Romans xiv. 4. If a professing Christian should use wines or any liquor to excess, Christ has authorized his Church to discipline the offender; see for example 1 Cor. v. 11. But he has delegated no such power for the punishment of those, who, not entertaining the same views of duty with their brethren, refuse to abstain from all use of ardent spirits. Admitting that at present, the use of them is a sin, does it follow, that those persons already in the church, who are unwilling to relinquish the moderate use of them are to be disciplined? Or that those, who will not engage to abandon their use altogether, are to be debarred from the privileges of the church? It is a sin, a heinous sin, for a professing Christian not to contribute according to his ability for the furtherance of the Gospel, and yet who will undertake to say, that every individual not contributing to this object a certain portion of his income, shall be made the subject of church discipline? And if it be lawful to discipline for the former sin, why not for the latter? What authority can be produced from the Scriptures for discipline in the one case, that will not apply with equal force in the other. The truth is, that there is no authority for discipline in either case.****

"FEMALE PHILOSOPHER.—A young lady of America, named Miss Francis Wright, has begun to preach a crusade against the religious and social institutions of society, particularly that of marriage. "The English may expect a burst of this new light very soon." It appears then that the wise men of the east, are to be opposed by the mad women of the west.—Miss Jonathan will find few converts among the daughters of John Bull."

The Editor of the Bahama Gazette, from

which we quote the above, has put the saddle upon the wrong horse. Miss Francis Wright (so the name is spelled in the West India paper, rightly enough perhaps,) is not a Miss Jonathan, but a Miss Bull. She was born and educated in the Island of Great Britain, and came to this country to enlighten us stupid republicans in the principles of "science," religion, and female delicacy. She has succeeded, we may say, but poorly. Still, should it please her Modesty to retire to the land that gave her birth, or to some other land more congenial to her principles than our own, there would be few tears shed, we are persuaded.—*N. Y. Journal of Commerce.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 26, 1831.

YALE COLLEGE.

"Behold I bring you good tidings of great joy."

Reports have gone abroad that God is pouring out his Spirit in Yale College—and we wish no longer to conceal the fact that many are anxiously inquiring what they must do to be saved, and a goodly number are already rejoicing in the pardoning mercy of God their Saviour. The intrinsic value of four or five hundred souls in College, is perhaps no greater than the same number in any other place where sinners are flocking to Christ. But when we take into view the influence of learning, talents and piety combined, a revival in College becomes an object of intense interest to the friends of the Redeemer—and all who love his appearing will pray and rejoice.

We will not stop now "to number the people," but only state that enough has been given to animate the prayers and strengthen the faith of every doubting Christian. Let your expectations embrace the whole Institution, and never cease your prayers so long as there shall be one obdurate sinner in Yale College.

In Senate, Wednesday, Feb. 9.—Mr. Webster presented a memorial from the American Board of Foreign Missions, and a memorial from the citizens of Brookfield, Massachusetts, remonstrating against the law of the last session of Congress, providing for the removal of the southern Indians beyond the Mississippi.

We regret to learn, says the Boston Recorder, that the arduous labors of Mr. Everts, the Corresponding Secretary of the Board of Foreign Missions and indefatigable friend of the American Indians, have seriously affected his health—so much so, that he is advised by his physician to embark immediately on a voyage, as the only probable means of saving his valuable life. He sailed yesterday in the ship *Fama* for the Havana; and a few friends of the cause of Christ have generously engaged to bear his expenses while absent in pursuit of health. He will be remembered in the prayers of many.

INDIAN QUESTION.—In Salem, on Friday evening, a very full and respectable meeting of the citizens, male and female, was held at the Tabernacle Church,

on the removal of the Indians. Hon. D. A. White, was chosen Moderator, and Hon. Gideon Barstow, Clerk. The meeting was addressed from the Chair, and likewise by Hon. Rufus Choate, Hon. Leverett Saltonstall, and Rev. Dr. Cornelius, in very eloquent speeches. A committee was chosen to draft a Memorial to Congress on the subject—it was read to the meeting and adopted.

Indian Meeting at Newark, N. J.—A memorial says the Newark Sentinel, hastily got up and signed by nearly six hundred of our citizens, addressed to the Senate and House of Representatives of the United States, in Congress assembled, was forwarded on Saturday last, expressive of the great solicitude the petitioners feel for the welfare of the Southwestern tribe of Indians, and giving it as their opinion that these Indians are entitled to independent and undisturbed possession of the lands which they claim by virtue of immemorial and unalienated occupancy, and also by virtue of the solemn guaranty of the United States.

Calcutta.—The abolition of suttees has produced not the slightest commotion in any part of the country. Efforts are making by the Bishop of Calcutta, and others, for the better observance of the Sabbath. Hitherto it has been most grossly violated by the prosecution of public works, &c. on that day. The knowledge of Christianity is rapidly disseminating among all orders of the community, but no great movement is yet perceptible.—*Pt. Chron.*

Splendid Charity.—John G. Lenke, late a citizen of the city of New-York, died, leaving a personal property, amounting to nearly \$300,000, nearly the whole of which, by the provisions of his will, and by the generous and noble relinquishment of the legal claim of John Watts, is to be applied, under the care of certain trustees, to the support of Orphan Children of all denominations.

Monson (Mass.) Academy.—To young men desirous of preparing for the Ministry.—The Trustees of Monson Academy allow from their funds to beneficiaries of the American Education Society ten dollars a quarter, or their tuition and board in the boarding house at seventy five cents per week at the option of the student. Beneficiaries are also allowed the free use of necessary classical books, and receive aid from an efficient Female Education Society.

From the number of pious young men in the academy, from the morality of the village, and from the rigid course of study pursued, it is thought parents may find it for their interest to send their children to this institution.

ARRIVAL OF AMERICAN EPISCOPAL MISSIONARIES AT MALTA.—We learn, says the Commercial Advertiser, by a letter from the Rev. John H. Hill, addressed to a friend in this city, that this gentleman and his lady who recently embarked for Greece, arrived in safety and health at Malta, on the 14th of November. Mr. Hill is engaged in the Missionary cause, and was accompanied by the Rev. Mr. Robertson and family, and a missionary printer. At the date of his letter they had procured a passage in the American brig Daniel Webster, bound to Smyrna, to the island of Tenos, which is to be their residence until they proceed to the Morea. At Tenos, a house had been provided for them next to the residence of Rev. Jonas King. They hoped to be permitted to remove to Athens in the spring.

PROSPECT OF JUSTICE TO THE INDIANS IN CONGRESS.

[From the Correspondent of the N. Y. Observer.]

Washington, Feb. 14, 1831.

The House presented to-day the most deeply interesting scene it has exhibited during the present season. The friends of the Indians have for some time been devising ways and means to bring up their neglected case before the Representatives of the people. The Committee who should have attended to the subject, have delayed and delayed, until last Monday, Mr. Everett introduced a memorial from his constituents on behalf of the Indians, with a motion that it be referred to the Committee on Indian affairs, of which you remember Mr. Bell is Chairman, with instructions to report a bill intended to restrain the Executive in the course it is pursuing towards the Southern Indians, and asserting the powers of Congress touching these tribes. This morning Mr. E. attempted to call his motion up, and a singular scene ensued; but through the good Providence of God, though this advocate of Indian rights failed in his immediate object, the great end was secured by a fair vote—that of obtaining a hearing on this important subject.

On Mr. E.'s making his motion or rather renewing his resolution of last Monday, he was proceeding to debate upon it, when the Speaker declared he was out of order, that he must not proceed. Mr. E. then declared that if he was not permitted to speak on behalf of a petition presented by a portion of the American people, the Speaker denied to them and to all memorialists the sacred right of petitioning. He then appealed earnestly, but firmly from the decision of the Chair to the House. Before the appeal could be taken, a half-dozen members were on the floor with Mr. Speaker—Mr. Speaker on their tongues, and then up starts a member and moves a call of the House, that is, the names of the whole are called over like a company of soldiers at a military parade, until the roll is finished, when, if any have been absent, it is moved perhaps to continue the call, and if carried, the names of absentees are called until they appear in the Hall, the Serjeant at arms being if necessary, despatched after them. This motion, like that for an adjournment takes precedence of all others, and precludes all debate. 193 were found to be present.

During the roll-call there was the utmost activity throughout the House. The Georgia members were scattered here and there conversing with apparently intense interest with various members, you may imagine for what, nor were "the friends of humanity," as Mr. Everett calls the advocates for the Indians, idle on the occasion. It seemed to be felt to be a great crisis, and one when all must take sides. From the galleries of the Hall the Cherokee Delegation looked down on the movements below with anxious hearts, as if their fate might depend upon the decision now about to be made.

A motion was now made on the question of consideration. This motion is often made by the opponents of a bill which they wish to strangle in the birth.—Now came the momentous question! Shall the House consider the resolution of the gentleman from Massachusetts? If decided in the affirmative, the way would be open to Mr. Everett to stand forth before the American people—the advocate of the injured and oppressed. If not, it would be impossible to say whether the subject would be touched again. The friends of the Indians might despair. Every heart palpitated as the yeas and nays were called. Mr. Everett stood at the clerk's side watching the count, when at length his heart must have bounded within him as he saw 101 *yeas* considered, 93 *noes* against it. The result brought tears to the eyes of one of the Cherokees, who sat near me. "Now," said he,

"there is some prospect we shall find justice here." It is true that Mr. Cambreleng of your city, and Mr. Buchanan voted in the affirmative, but I believe no other members who oppose the Indians. One of the oldest and most judicious members informed me, shortly after the vote was taken, that he considered the result most auspicious, and as laying the foundation of a strong hope that the Indians would triumph.

Mr. Everett now took off his surtout, retreated a few steps to the desk of a friend (his own being quite near the speaker in the front row) and commenced his speech. In the meantime the extensive galleries had become well filled, though not uncomfortably crowded. Many members gathered round, while others thickened near the fire-places, and some began to take notes. Mr. Buchanan took his seat near him with pen and paper to take notes for an answer. Mr. E. does not appear in usual health this winter. His countenance has a pale hue and is a little inclined to emaciation. His general debility has detracted some from the strength and fulness of his voice. Mr. Bates of Massachusetts sat near him as an encouraging ally, and will prove, when he shall speak, a very forcible one, not a whit inferior to the literary champion of the north. The excellent moral character which generally distinguishes the leading defenders of the Indians, both in the Senate and House, is a beautiful comment upon the justice of their cause.

Mr. E.'s exordium was marked by no particular elevation of verbal expression, by no display of professional eloquence, but chiefly by the ardent conception of the magnitude of the cause in which he had embarked, the thorough feeling of the importance of what he had undertaken. He declared his solemn conviction that it was the most important subject which had ever come before the Congress of the American people—that he had been so loudly admonished of this from that quarter of the state of Massachusetts which he represented, he could not be silent, though many other tongues might vindicate the cause with far superior ability. He alluded to the singular fact that days and weeks had been spent by both branches of Congress on the case of a single individual, while not a day had been devoted to seventy thousand Indians, who had been seeking justice at our doors, and what was still worse, all attempts at even discussing the subject were met and resisted with the utmost pertinacity. And if we boldly stepped forward to discharge our consciences in this matter, our motives were openly assailed. A minority (alluding to the vote of last year) of the most respectable names in this House, almost equal to the majority, had been arraigned in the columns of the Government paper (the Globe) as having acted from vile and factitious motives in their endeavors to sustain the faith of treaties and the integrity of the laws of the land. For what he was then saying and about to say, he expected, he said, that a hundred presses would open their fire upon him, but the discharge of his duty was a higher consideration than the favor of those who in their adulation of power, would forget the rights of man, and the sacred character of the Constitution. He then went on to animadvert upon the dangerous course of the administration, which had ceased to act as the Executive should act, that is, execute the laws and treaties, and instead thereof had suspended their operation, or suffered States to nullify them without interposing any check to this arbitrary exercise of power. The Massachusetts orator never forgets his wonted courtesy and mildness, and it is well known that elegance and correctness, rather than Websterian energy and might, are the predominant traits of his mind; but on this occasion, inspired by the great theme on which he dwelt, he rose to an unusual degree of earnestness, and seemed powerfully intent on the end in view. He necessarily touched on many of the arguments used by

himself and others last year, and went into many documentary particulars, &c. At 3 o'clock I left him speaking, and can only say that the subject cannot be again taken up this week except by a special order, Monday being the only day assigned for debating on petitions. If it be possible for the industry of men to finish this matter to a conclusion the present session, it will be done, and as the case now stands, the Philo Indians have a good prospect of a majority on their side. Let those who look with solicitude for the final result continue their prayers to Him, who has all hearts in his hand, and they may yet have the satisfaction of rejoicing in the fulfilment of their hopes.

INDIANS AT WASHINGTON.

Extract from a Letter to the Editors of the N. Y. Observer.

Washington, Jan. 29, 1831.

Among the visitors at Washington this winter, having interests pending in the breast of Congress, or of the Executive, and some of both—are to be seen representatives of different tribes of Indians, from the extreme South, from the far West, and from the upper and cold regions of the North West Territory. And they are in many respects an interesting spectacle—interesting especially, as making a powerful demand upon the sympathies of the nation. But alas! come to Washington for sympathy—and be obliged to depend upon men, with whom, in the giddy whirl and furious dashing onward of mad policies, the kinder elements of our nature are smothered and strangled the moment they make a demonstration of influence?—It is sad, indeed to see these simple, once confiding, now doubting children of the forest—the original tenants of this wide domain, holding their title from and invoking God their advocate—and waiting on the nation for an adjudication of their rights—and all with little prospect, or hope of relief. Their spoilers are their judges.

The Cherokees are here—whose cause has long been conspicuous. The Creeks are here on a like errand, though I do not know precisely its form. A Delegation from the Choctaws is expected. The Quapaws are a nation, whom the Government lately bought out in the Arkansas Territory, and gave them a title on the flats of the Red River, which prove untenable by reason of the floods, besides being disputed by the older and wilder tenants, who have threatened extermination to these intruders. Having been driven from the flats in two successive seasons, and lost their crops, and been reduced to beggary and starvation, and their existence being menaced by the savages, they have come to pray their Great Father to restore them their former possessions;—and have received for answer, I am credibly informed, that they may sit down in their former place, until it shall be wanted by their white brethren! Their representatives here are good looking men, and well dressed—but do not speak English. The representatives of the Southern Indians are most of them educated men, speak pure English, are well accomplished in manners, and I may add, in affairs of State—having been schooled in the policies of Government by experience. They know their rights, and are prepared and resolved to assert them—I do

not mean by the sword—but before the tribunals of national legislation and national justice. There are few men, who understand better than they do the temper of this nation, of Congress, and of the Executive, in relation to their claims;—and few, that can predict political results on these questions, with more infallible certainty. They understand the temper and views of every member of Congress, and of the respective districts, which they represent.

The New-York Indians here, as well as the Cherokees and Creeks, are well dressed gentlemen, of good manners—themselves good society for any sensible man—sitting at the public tables throughout the City—undistinguished from the common mass, except it be in superior delicacy of feeling. And yet the public functionary, on whom their doom very much depends, has solemnly declared, in an official document, indited for their comfort and edification—and in proof of their irreclaimable savage nature, as also in apology for ejecting them from their peaceable tenantry—he has declared; that “the wild turkey, though you shall take the egg, and hatch it in your barn-yard, will not forget his nature—but at night-fall will seek the tallest forest tree for his roosting-place.” And he adds: “Of this there are abundant evidences!”—viz: that a wild turkey’s egg will hatch a wild turkey!

TEMPERANCE CIRCULAR.

The proposal contained in the following circular is the most direct and mortal thrust at the vitals of intemperance of any we remember yet to have seen. It is recommended by a board of gentlemen, the chancellor of New York State at their head, whose worth and influence insures respect for it; at the same time that it shows what sort of men deem the good cause of temperance deserving of their serious regard. If now the other states will, with New York, unite in this plan of providing for themselves a generation of temperate citizens—beginning the lesson of sobriety at school, and thus “dying in the wool” the future character of their population, we may at no distant period pronounce a requiem over the monster that feeds on our strength.

ALBANY, Feb. 10, 1831.

Circular of the Executive Committee of the New-York State Temperance Society, addressed to the Commissioners and Trustees of the Common Schools in the State.

Gentlemen,—The Executive Committee, when they accepted their appointment, felt themselves pledged to the public to make every effort in their power to advance the cause of temperance; and also, from time to time, to recommend such measures as appear to them best calculated to promote its success.

The attention of the committee has recently been strongly directed to the importance of impressing the minds of our youth on this important subject, and preserving them, as far as possible, from the dangers of intemperance.—By the report of the Secretary of State, it appears that there are 9,063 district schools in the state, containing 500,000 pupils. If a Temperance Society could be formed in each of these

schools, and each pupil become a member as soon as of sufficient age to understand the nature of the obligations, it could not but operate most beneficially; and the committee do not doubt but there may be found in every school in the state, sufficient intelligence and proper feeling to induce them to form associations if their attention could be properly called to the subject and properly directed in the first instance.

You, gentlemen, as having the charge of common schools in each town of the state, have it in your power to bring about so desirable a result, and we most earnestly and most respectfully commend the subject to your consideration. The committee would recommend that the teachers of common schools should be selected from the persons who practice on the principles of total abstinence from strong drink, for without this beginning, we think nothing effectual can be accomplished. That the youth of the schools be addressed on the subject by their teachers or the commissioners, and advised to form an association in each school, on the principle of entire abstinence. The pupils should elect their president, vice-president, secretary, treasurer, and executive committee, from their own number. Their proceedings to be registered in a book, with the names of the members subscribed and kept in the school.—By a little assistance from the teachers at the first organization, the societies would be able to conduct their meetings, (which should take place as often as once a month,) when the members should deliver addresses or read publications on the subject of temperance. Should you think proper to adopt the suggestions of the committee, they would farther recommend, that the anniversary of the societies in the common schools should be held on the last Tuesday in October in each year, to enable them to report their proceedings to the town societies, who it is expected will hold their anniversary on the third Tuesday in November. They should report to the town societies the names of their president and secretary, the number of members and any other interesting information.—The State Society would thus be enabled to forward to these societies their annual reports and other papers, as the town societies will report to the county societies, and the county to the state society.

By order of the Board,

Reuben H. Walworth, *President*; Edward C. Delavan, John F. Bacon, John T. Norton, Henry Trowbridge, Richard V. De Witt, Archibald Campbell, Joshua A. Burke, *Executive Committee*.

TEMPERANCE AMONG SEAMEN.

In the third annual Report of the Boston Seamen's Friend Society, just published, occur the following interesting and encouraging facts on the prospect of temperance among seamen.

Temperance.—Some pains were taken in the year 1829, to ascertain the number of vessels which sailed from Boston in that year, with no ardent spirits on board for the use of the crews, and the names of forty-five were published in

the last Annual Report. The inquiry has been continued, and no less than one hundred and thirty vessels are known to have sailed from this port since last January, which are strictly temperance vessels. In addition to these encouraging facts, it is recently ascertained that the use of ardent spirits among seamen is discontinued in the large Liverpool packet ships, which sail from this port, as well as in most, if not all, of the Baltimore, Philadelphia, and New York regular lines.

Measures have also been taken to ascertain the proportion of sailors, who abstain wholly from the use of ardent spirits both at sea and on shore. In the space of ten months past, two hundred and fifty-nine of this description have been registered, being on an average, about one man in five of those whose names have been entered within this space of time; quite as large a proportion of strictly temperate men, it is believed, as would be found in the other classes of the community.

ENGLAND.

By the following paragraph from the London World it will be seen that Christians in England are applying to the right source for help, in the agitations by which their nation is now convulsed. We hope the example will be followed in our own land, for surely there is need of prayer and spirituality on the part of the Church in this time of irreligion and worldliness.

Meeting at Islington for Prayer on behalf of the Country.—A meeting for prayer on behalf of the royal family, the government, and the nation at large, at the present interesting and important crisis, was held at Islington Chapel, by the united congregations of Dissenters of this district on Monday evening last. That spacious place of worship was filled with an immense congregation. An excellent address was delivered by the Rev. J. Blackburn, and the devotional services were conducted by the Rev. Messrs. Lewis, Yockney, Spencer, and Gilbert. It was a season of peculiar and marked solemnity that will not soon be forgotten, and which, it is hoped, may be the means of exciting Christians not only to unite with greater interest and ardor in public prayer on behalf of their country, but to carry its interests to the throne of mercy at their social meetings, their family altars, and in their private retirement. This is certainly one of the best methods that can be adopted to promote the best interests of our land.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Society for Promoting Christian Knowledge has now been actively engaged for more than one hundred and thirty years.

A new field for exertion was opened some years ago, in consequence of a general order issued by his late royal highness, the Duke of York, Commander in Chief of the army, that every soldier in his Majesty's service, who could read, should be furnished with a Bible and a Common Prayer Book. The society has supplied one-half of the Bibles, and all the Common Prayer Books, which have been dis-

tributed, in virtue of the above-mentioned general order. No less than 2,032 Bibles and Common Prayer Books were issued during the past year, on application from the War Office, for distribution among the troops in the different corps of his Majesty's army.

The total of the receipts, between the Audit, April, 1829, and the Audit, April, 1830, amounted to the large sum of £67,018 9s.

Land. Chr. Guar.

DOMESTIC MISSIONS IN CONNECTICUT.

Extract of a letter from Rev. G. A. Calhoun, who is on an Agency for the Domestic Missionary Society of Connecticut, to the Secretary.

I have discovered much interest in the cause of Home Missions, and have witnessed a liberality for which I would be grateful. The Congregational churches of Connecticut, are dwelling places of the Holy Ghost. I have recently visited about 60 of these churches, and I am thankful that my lot is cast with them and their intelligent and self-denying Pastors. They are animated with no small measure of that spirit by which our Puritan fathers were characterized. Let our churches know, that there is no state in the Union which has so few waste places or feeble churches as that of Connecticut—that no territory in the United States of equal extent, embraces so many churches and so many communicants of the same name and of the same faith, as are embraced in the Congregational churches of Connecticut—that no section of the church in New-England, after repairing its own wastes, is capable of doing so much for the Valley of the Mississippi, as that of the Congregational churches of Connecticut—and that our country's moral, religious, and civil character may be in no small degree affected by the part which they act in relation to Home Missions; and in them the Puritan spirit of their ancestors will exhibit itself. It is believed, that the period is not far distant when the 223 Congregational churches of Connecticut embracing more than 30,000 communicants, will send into the great Valley their hundred heralds of the cross, and with them not "a few rills of blessing" to our country and to the world; but large streams of salvation. Under the new system of Missionary operations in this State, I am very desirous to see our churches organized and engaged in the work; and I rejoice, that not long since you, sir, as Secretary of the Domestic Missionary Society, requested Pastors to supercede the necessity of a visit from an Agent, by performing the service themselves in organizing Associations, circulating subscriptions, and receiving the freewill-offerings of their people in aid of this object.—*Conn. Obs.*

SUMMARY.

Rum! Lotteries!!! Infidelity!!! Suicide!!!—The case of suicide reported by the coroner of this city, during the last week, is one which ought to awaken alarm in the mind of every parent. It is strange that he should have about his lifeless corpse, the evidence that Rum, Lotteries, Gambling, and Infidelity were the trio of ruffians who drove him to this deed of infamy, this awful crime of self-murder. His card of address directed to a *grog shop* as his boarding-house;

in his pocket were three *lottery tickets*, portending blanks as the fruits of his gambling, and about his person was found a single leaf, a choice morsel of *Seneca's morals*, in which the crime of *self-murder* finds apology and even justification. *Infidelity* therefore, the legitimate consequence of *Rum* and *Gambling*, loaded the pistol, pulled the trigger, and blew out his brains.—*Gen. of Temp.*

A bill, subjecting to a penalty any person who should instruct free negroes in the rudiments of learning, or even of revelation, has been rejected by the House of Delegates, in Virginia. The subject gave rise to an animated debate, in which the Rev. Mr. Campbell, who distinguished himself in his controversy with Mr. Owen, bore an active part.

Writing for the Paper.—Since we have had the management of a religious paper, we have frequently wondered that so few of those whom we know to be capable of writing well, and who appear interested in our object, favor us with their communications. Could we afford to offer handsome premiums for the best essays on given subjects, there would doubtless be competitors for the prize. As it is, we have to draw upon our own resources for almost every thing original that appears.—*Charleston Obs.*

Deaf and Dumb.—It is stated that there are fourteen hundred and sixty-six deaf and dumb persons in the State of North Carolina. A society has been formed and incipient measures to establish an Asylum for their instruction.

The *Revue Encyclopedique* for October contains a flattering notice of Miss Beecher's *Suggestions on Education*, and draws from it favorable inferences in regard to the state of the best schools in the United States, compared with those in Europe.

The library of the Portsmouth Athenæum contains 2,802 volumes. This institution has recently received a bequest of \$1,000 from the late Mr. James Edward Sheafe.

The library of the Boston Athenæum contains upwards of 25,500 bound volumes, besides a great number of unbound pamphlets.

The library of Harvard University, (of which a judiciously arranged catalogue has lately been published in three octavo volumes,) contains 35,000 volumes, and a considerable augmentation is soon expected from Europe.

Pope Pius VIII. is dead.

London Missionary Society.—This Society occupies 80 stations—has 88 missionaries—17 assistants—more than 400 native teachers. Income the last year, about \$214,337.

A Juvenile Colonization Society in Cincinnati, O. composed of lads under 16 years old, who pay one cent a week, each, contains more than 200 members. It is auxiliary to the American Colonization Society. *Southern Rel. Tel.*

ECCLESIASTICAL RECORD.

Installation.—On Wednesday the 26th ult. the Rev. Veron D. Taylor was installed as Pastor over the Church in the Parish of South Farms, in this town. Introductory Prayer by the Rev. Fosdic Harrison, of Roxbury; Sermon by Rev. David L. Ogden, of South-ington; Installing Prayer by Rev. Luther Hart, of Plymouth; Charge to the Pastor by Rev. Laurens P. Hickok, of Litchfield; Right Hand of Fellowship by Rev. Mr. Couch, of Bethlehem; and the Concluding Prayer by Rev. Mr. Pierce, of Harwinton. The singing, under the direction of Mr. Alling Brown, of New-Haven, is said to have been excellent.

At the same time, Mr. Seth Sackett was ordained as an Evangelist—*Litchfield Enquirer.*

REVIVALS.

From the Philadelphia.

The papers inform us, that the good work of God's grace advances in Troy, Albany, East and West Bloomfield, Rochester, Geneva, Amsterdam, and East Galway, in the state of New York. In Troy, the Presbyterians, Baptists and Methodists all partake of the refreshing influences of the Holy Spirit. In Rochester, 100 persons have lately been added to the 1st Presbyterian Church; 70 to the 2d; and 80 to the third. The temperance cause in that place is greatly promoted by the revival.

In Geneva an unusual spirit of prayer was prevalent for a fortnight; after which many became anxious for the salvation of their souls; and about fifty persons have begun to hope for acceptance with God through Jesus Christ.

In East-Bloomfield, there are now twelve praying families where there were lately no more than three.

In the 1st Presb. Ch. in Albany of which the Rev. John N. Campbell has lately become Pastor, about twenty-five persons have been thought to have been converted in the course of six weeks; in the 2nd Church in the same city, of which Dr. Sprague is Pastor, and in the 3d Church, in which Mr. Lockhead has lately been installed, an unusual attention to religion is excited; and in the 4th Church of which Rev. Mr. Edward N. Kirk is pastor, there have been, as it is reasonably thought, one hundred instances of conversion in the course of the last two months.

In Amsterdam since March last eighty persons have been added to the full communion of the Presbyterian Church and 30 to the Baptist and Methodist Societies.

In East Galway 27 persons are thought to have been lately regenerated.

In the City of New York an unusual attention to the concerns of eternity appears to be pervading the Presbyterian, Baptist, Methodist and Reformed Dutch Churches. In all of them religious assemblies are frequent and solemn.

From private letters received in this city we learn, that in 12 Churches in the city of New-York, 50 persons on an average, give evidence of spiritual awakening in each.

The Albany Telegraph of the 12th inst. informs us, that for four days in succession, public worship has lately been held in the Rev. Mr. Kirk's Church, in that city; and that in the town of Lansingburg, since the commencement of the present year the Lord has revived his work in the Presbyterian Church, of which the Rev. J. W. McCullough is Pastor, so that 37 persons have lately come to the Lord's table for the first time; while 15 other persons in the congregation give evidence of saving repentance; and 30 more are awakened to realize their guilt and misery.

Would to God that we could say something with propriety of an extensive and glorious revival of religion in the city of Philadelphia! When shall we have such cheering intelligence to communicate?

Utica.—At the communion season last Sab-

bath, in the Bleecker street church of this village, under the charge of Dr. Lansing, sixty persons, from among the early fruits of the present revival, made profession of their faith in Christ; and four were received by letter. Of the sixty who made profession, half were males, and half females; and thirty-two received the ordinance of baptism. It is expected that more will come forward soon.—*Western Recorder.*

Revival in Westminster, Mass. January 31, 1831.—The revival still continues; some of all classes have been made trophies of victorious Grace.—Mr. Mann's Society has been wonderfully blest. 26 were added to his Church in December last; and there are 36 more that stand as candidates for the first Sabbath in February. These are persons from the age of 15 to 50, and upwards; a number of them heads of families. There have been some additions to the Baptist Society, and a number stand now as candidates for baptism.—*Chris. Watch.*

In the western part of N. Y.—Revivals are extending throughout the western parts of this state. We hardly know of a town in which there is not an unusual attention to the subject of religion, and the same characteristics which we noticed as marking the revival in this place are observable in every place which we have heard from—that is, men of the first intelligence, men of business, men who have filled a large space in the eye of the community, have accepted of offered mercy, and are seen upon their knees in circles of prayer, or their voices are heard entreating God to extend mercy to those who are still unconvinced to him. There is something peculiarly pleasant—something that sends a thrill of joy through the heart, to hear in the prayer meeting, the voices of those who have hitherto been distinguished alike for their talents, the extent of their influence, and their opposition to the humbling doctrines of the Gospel, now raised in fervent supplications or in humble acknowledgement of their ill desert.

Another characteristic of these revivals, is, the promptness with which the subjects of them make reparation to those they had injured, and in the restitution of property unjustly obtained wherever it is practicable. We could mention a great many instances in proof of this, but in most cases it would be improper.

Rochester Observer.

EXTRA MEETINGS IN NEW-YORK.

We mentioned in our last, says the New York Christian Advocate, that a three days' meeting had been held in the Allen-street church, which was adjourned on Friday evening. It commenced again on Monday of last week, and continued, the exercises similar to the former, until Friday evening. Indisposition prevented our attending, except once, on Friday afternoon; but we are informed that the exercises were unusually solemn and impressive, and that many mourning penitents were "brought from darkness to light, and from the power of Satan to God." From one hundred to two hundred and fifty have been on their knees at once in and around the altar, and in other parts of the

church, all of whom were apparently engaged with God for the salvation of their souls.

It has been observed by some that a general revival of religion has never been witnessed in the city of New-York. Though there has been at various times outpourings of the Holy Spirit in some of the churches, and in different sections of the city; no general movement throughout the city has ever been known. Be this as it may—and we believe it is correct—the present movements in the various Churches seem to be indications of a most gracious visitation of Divine mercy and power; and if followed up with zeal and energy, must be productive of great good. We say among the various Churches; for, as before remarked, our Presbyterian brethren are holding similar meetings in several of their churches.

It has been observed that at no meetings, not even at camp meetings, has been witnessed such an eagerness to press forward for prayers, attended with so much apparent seriousness and sincerity, as among the penitents at the Allen-street church. Many a pious parent has wept tears of joy over his newly converted child, while gray-headed as well as middle aged sinners have been brought to the knowledge of the truth. The number of these converts, however, has not been in the same proportion as is usual at such times to those who have been brought under awakenings. It may be proper to observe that this gracious work is not confined to the church in Allen street, but is spreading in our other churches in the city.

Since writing the above, we are informed that not less than fifty souls were liberated from the captivity of sin on Friday evening. The meeting was continued on Sabbath, and many more were enabled to rejoice in God their Saviour. Such a work of God, so solemn, so deep and apparently genuine, and so extensive, we doubt whether either we or our fathers have seen in the city of New York.

On Sabbath, the 6th inst., a new place was opened for Divine worship in the Broadway Hall, and on the first day four sinners were, it is said, awakened to a sense of their lost state, one of whom was converted in the Allen street church on Sunday afternoon; and no sooner was she set at liberty, than her husband, bathed in penitential tears, knelt in her place, and began pleading with God for mercy.

The love of Fame.—This is about the same thing in the human breast, wherever we find it; though in some cases more than others it assumes the cloak of modesty. The Shah of Persia has published a collection of his poems, which bears the following title:—"The Poems of Him before whom the World humbles itself to adore him."—*West. Rec.*

OBITUARY.

DIED.—In this city, on the 10th inst., Mr. Luther Bradley, aged 31. It is about three years since this young man became a hopeful subject of divine grace. Feeling the claims of God to be just and reasonable, and knowing that his own highest happiness consisted in the attainment of holiness, he yielded obedience

to the requisitions of the Gospel, and found in Christ a portion above all price. This Saviour whom he had chosen deserted him not in his hour of need. His last sickness, which attacked him suddenly and powerfully, prostrating his physical, and deranging his mental powers, could not shake him from the stronghold of his confidence and support. The billows of temptation rolled in upon his soul, and blackness gathered round him, but the eye of his faith rested upon God—the God of his salvation, and it was his own language of determined attachment to him. "I will serve God—I will serve God," repeated several times. For a number of weeks before his sickness his mind was peculiarly exercised with a sense of the danger of those who were impenitent and enemies of God. "O," said he, "I can see that they are in immediate danger." He took proper opportunities to warn them of the consequences of sin, and urged them to accept of Christ. He was favored with much of the divine presence, and at the last communion season he attended, he remarked, that it was to him a heaven below; that never before had he experienced such delight in his soul. He early entered into the Sabbath School as a teacher, and continued there without intermission up to the period of his sickness. The interest he felt for those committed to his charge, was great. He did not forget them when on a sick-bed, but there his heart's desire and prayer to God for them was, that they might be saved. "Go," said he to a fellow teacher who was watching with him, "go to my scholars, if I should die within a few days, and tell them Luther Bradley sends them an invitation to meet him in heaven, that we may spend our eternity together in praising that Saviour who has died for our redemption." In his intervals of reason, he was much in prayer, and always expressed his sole reliance on Christ, and made his merits the only ground of his acceptance with God. He died on the morning of Thursday, the 10th inst. He died in the triumph of the faith of Christ with all the bright and blessed hopes of the Gospel; and now, shall we mourn the departure of our brother? No, for it is a good thing to die the death of the righteous—it is a good thing to sleep in Jesus, and rest from all the troubling of the wicked. God be praised for the mercy shown to him, and let our own souls be encouraged to trust his grace, and accept of his salvation, and together on Mount Zion we shall sing the song, and share the triumphs of our Saviour's love.

A COMPANION.

On the 16th inst. Mr. Isaac Bishop, aged 31; On the 17, Mr. Thomas Macumber, aged 85; on the same day, Capt. John Davis, aged 80, for a number of years a respectable ship-master from this port.

At Hotchkissstown, on the 19th inst. Mrs. Eunice Miles, aged 43.

In Oxford, on the 2d inst. Capt. Asabel Hyde, aged 68 years.

In Lebanon, on the 9th inst. Mrs. Mary Williams, aged 85 years, widow of the late Hon. Wm. Williams, one of the signers of the declaration of Independence, and daughter of the elder Governor Trumbull—a woman respected through life for her Christian character and conduct, and worthy her descent and connexion.

POETRY.

From the Christian Watchman.
HOW SOLEMN 'TIS TO DIE.

Occasioned by seeing a funeral pass my window, Dec. 7, 1830.

No useless pomp I see—
I hear no wail of woe—
No funeral echo breaks,
As to the grave they go;
They bear the dead in silence on—
To lay the sleeper low.
Along the chilling snow
The sable hearse moves by—
The carriages roll on,
Sober and gloomy;
They feel—the weeping ones within—
How solemn 'tis to die!

Around the grave they stand—
The aged and the fair,
The living and the dead
Are all collected there;
The last fond look they've taken now—
They part in mute despair.
The mournful work is done—
The shivering breeze blows by;
The weeping ones depart
In solitude to sigh;
And think—as silently they go—
How solemn 'tis to die!

IDEM.

From the Journal of Humanity.

"THERE IS A SPIRIT IN MAN."

Waked by th' Almighty's breath, it swells and rolls,
Like billowy waves, the habitable world
Around; here tossing—boisterous—fearful—wild,—
And swelling gently there, in peaceful wave.
Here, like the sun, bright in its native worth,
It shines, admired, beloved, obeyed. There,—lost
In mists, through clouds dim seen, or, self-o'erthrown,
In cheerless ruin glares th' immortal fire.

The murderous cannon's roar is oft the voice
With which it speaks;—fire, sword, its ministers,
Reckless in all of all, even of itself
As conscious of its immortality.
Beneath the arm of power, may bow awhile
This living principle, and seem subdued;
Blinded it may be, often is, and made
To serve, like Sampson, in the prison house;
But there 'twill learn to reverence itself.
Will pant for freedom,—as volcanic fires
Deep buried, with resistless workings gain
A power terrific, that shall rend the earth,—
Will burst, with an immortal energy,
Its chains, and claim an equal right with all
But God. Mightier than things of earth, it lives
Unchanged by time; or death. yet changing still,
As ocean changes and is still the same.

There is in man a spirit Who hath waked
It now? as if its resurrection morn
Had come, and all its mighty energies
New-born stood forth!—The Power of powers,
Who gave it being—He now bids it move.
Its voice is loud for freedom,—nor is vain.
The nations tremble; and the crowned king
Fears, and half yields his sceptre. The tyrant's eye

Meets stern defiance, and his haughty brow
Is blanched with terror.—O that there was light
To guide the workings of this mighty power!—
That reason's voice, far sounding o'er this sea
Of mind, was heard, as once th' Omnipotent Word,
Who shaped the chaos of material things,
And from confusion called a perfect world!

There is in man a SPIRIT. Might I know
More of this power invisible, that wakes
Eternally and never tires;—outtrips
The lightning's speed,—o'erleaps all bounds;—ranges
Where'er it will mid things that are;—creates
Where they are not;—and with its own bright forms
Communes, perfecting with itself,—its works!
Mysterious Power! These who shall comprehend?
In vain I ask thy hiding place. All, all,
Is mystery. Thy Source I know; and dost
Thou not aspire, in all thy lofty flights,
To find that Source again,—the sacred Fount
Of everlasting thought? S.

PRIDE.

There is no affection of the mind so much
blended in human nature, and wrought into our
very constitution, as pride. It appears under a
multitude of disguises, and breaks out into ten
thousand different symptoms. Every one feels it
in himself, and yet wonders to see it in his
neighbor. Man is a sinful, an ignorant, and a
miserable being, and these three reasons why
he should not be proud, are, notwithstanding,
the reasons why he is so. To be proud of virtue
is to poison yourself with the antidote; to be
proud of knowledge is to be blind in the
light; to be proud of authority is to make your
rise your downfall. The best way to humble a
proud man is to take no notice of him. Civil-
ity is always strife.

FLATTERY.

In order that all men may be taught to speak
truth, it is necessary that all likewise should
learn to hear it; for this species of falsehood is
more frequent than flattery, to which the coward
is betrayed by fear, the dependent by interest,
and the friend by tenderness. Satisfaction
can no where be placed but in a just sense of
our own integrity, without regard to the opinion
of others.

PRAYING IN SECRET.

Little Mary W. whose religious experience is nar-
rated in the Evangelical Guardian, was once asked,
"Mary, do you love to pray in the family or in se-
cret best?" Her reply was, "I love to pray with
others; but I can say to God, when I am alone, what
I cannot say when I am with others."—*Child's Mag.*

Letters received at the Office of the Religious Intelligencer during the week ending Feb 24, 1831.

John J. Wells, Hartford; Moses Hopkins, Gred
Barrington; Thomas W. Lord, Madison; Robert Hos
& Co. New York; Hiram Jackson, Litchfield; Dr.
Stephen Hunt, Irvile.

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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